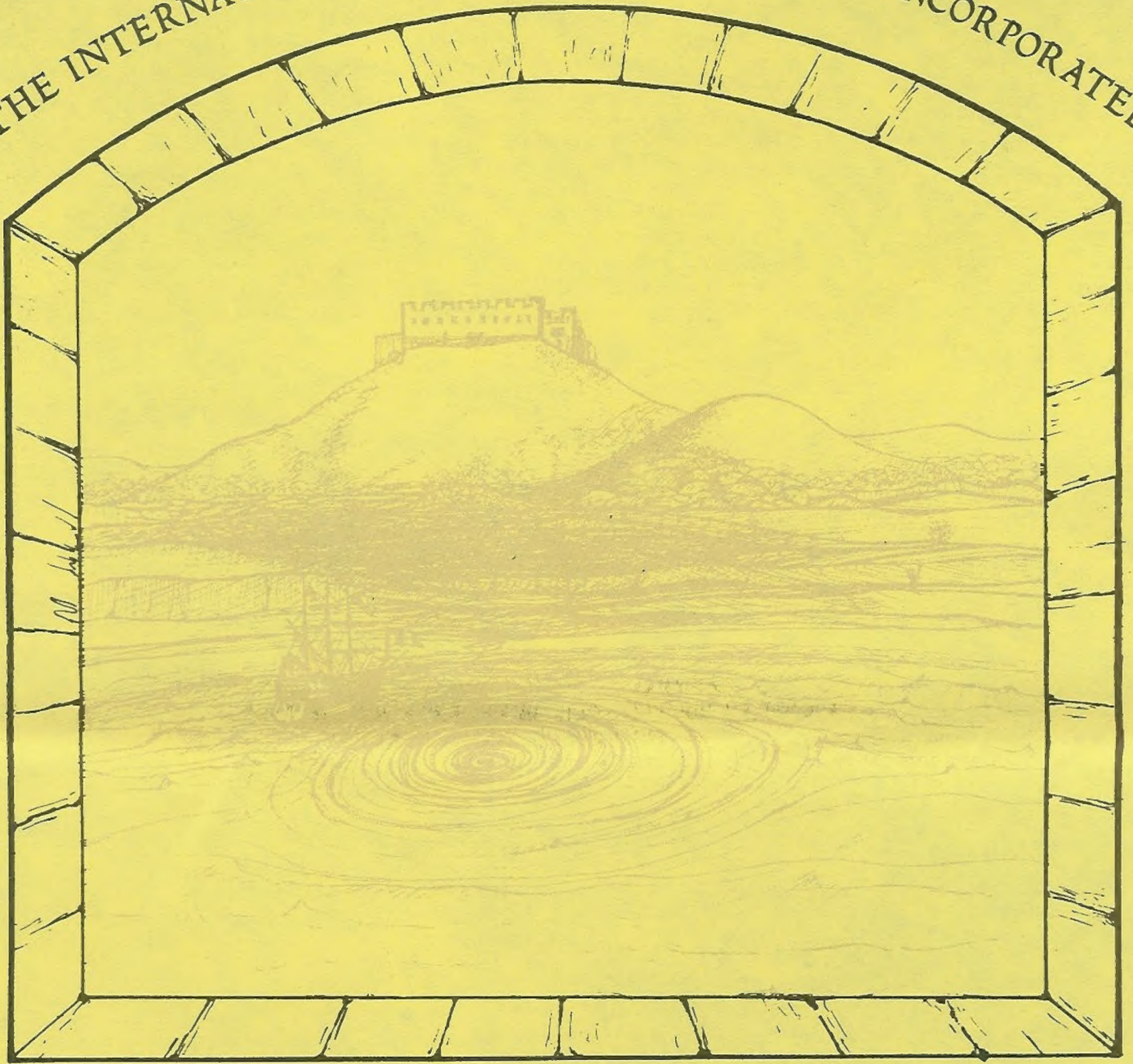


# THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 35

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



## ANSWERS TO FOURTH COLLEGE EXAM

1. Regular rhythmic breathing induces calmness to the mind, so that it becomes clear. Outside disturbances do not interfere, so concentration becomes easier, facilitating the expression of the will, permitting it to gain in strength, as it will flow forth with less resistance.
2. The average person does not breathe through both nostrils at the same time, but alternates breathing through the right and left nostril in a slow rhythm varying individually from less than an hour to more than three hours. This changing of nostrils causes a change in the intake of positive and negative Prana. The pranic respiration corresponds completely with the physical respiration, but takes place in the etheric body and is received in the pranic organ whereas the physical respiration enters the lungs. The pranic organ is made up of two channels or nadis, Ida and Pingala, beginning in the nostrils, left and right, respectively, and ending at the lower end of the spinal column along which a third channel is running. The air we breathe vitalizes the blood and cleans it through the activity taking place in the lungs, but there are other qualities in the air that is subtly taken up by the various glands in the head, the throat and the chest being close to the air passages, and regulates their various functions. The prana is very similar to these subtle qualities in that it is polarized, almost electrical in character. The changing of nostril in respiration causes periods of negative or positive domination, of lunar and solar activity, in the subtle and in the physical nervous system. Breathing through the left nostril gives a negative predominance and a period of dominance to the right half of the brain, thus to feeling and intuition and artistic expression, whilst breathing through the right nostril gives a positive pranic predominance and a period of dominance to the left half of the brain, thus to reason and logic and scientific expression. This alternation is important in that it gives the opportunity for a fuller experience of the opposite aspects of life, but it is vital to man's health and sanity. Mastering physical respiration is also mastering the pranic respiration, and is one key to releasing the fiery snakes of the so-called Kundalini-power, being coiled up at the root of the spine, but then it is important to realize the dangers involved in waking such beasts abruptly!
3. An Egregor is a collective entity. It may be a human organization or a nation, but its structure reaches beyond the merely visible or physical, since it is analogous to the human being. The egregor is the **complete** collective entity having its astral and mental "bodies". An egregor is thus a spiritual force created and accumulated by the individuals making up its organization, and may therefore be a good or an evil force. Like the human being, an egregor dies not when its vehicle, i.e. the individuals parttaking in it, is destroyed or dies. Instead, its energies are freed from its physical weight and may find a new vehicle for its expression, reincarnating, so to say, in a new group, organization or nation. An egregor working in harmony with the Divine, receives strength and guidance from the divine plane in working out its mission, and every member of the egregor will benefit from it. That is an important fact to keep in mind!
- 4/5. The whole of the Martinist doctrine rests on the premise that Man's first achievement and endeavour along the Path of Reintegration must be directed towards self-knowledge and self-realization. The meaning of this is that the first, and every step thence, that man takes towards Reintegration needs must be through himself to realize that all he **really** is, is also God. There is only one beacon pointing towards Reintegration, and it points through the Self. Achieving truer self-knowledge is actually achieving greater God-knowledge, for as man comes to know himself, he will also know that he is, has always been and will ever be one with God. Reintegration is entering into this one-ness again. This also describes "The Inner Way", the way through self-realization and self-knowledge to full realization of divine unity and certainty of God.

(As submitted by a student-member)



Dear Companions:

Let us talk about *intuition* ... What it is, and so on. Intuition is a relatively new word, although the faculty itself is as old as man himself. It is not mentioned in the Bible as such, though its result — prophecy — is mentioned constantly and you may wonder why. The reason is because prophecy was regarded in ancient times as a divine faculty, which God bestowed upon a chosen few, instead of being seen as a faculty all men have, and will develop eventually, as a result of definite spiritual development and perception during their evolutionary journey.

Well, are intuition and foresight the same thing, you might ask? Yes and no. Intuition is a word which is being used very freely among many groups and people these days. They have "feelings about this and that," when in reality they have only had a keen sense of observation and good common sense -- and subconsciously put the two together and arrived at the so-called "hunch". But intuition, real intuition, is something far greater than that. Usually, intuition manifests at unexpected moments, and from an absolutely clear sky. In other words, from "no-where", because intuition is a **faculty of the soul**, not of the mind. Intuition is the intelligence of the soul, its perceptive awareness.

That is why intuition always manifests as "feeling" more than thought, because it is "spiritual sensing" which comes to those who have a sensitive soular constitution. What do I mean by a sensitive soular constitution? *Spiritual refinement.*

Intuition is a faculty we can and do develop as our feelings become more sensitive and refined. An unfeeling individual is rarely intuitional, and the purely intellectual, almost not at all. That is why the coldly scientific individual is unable to feel any intuition (or rarely so) and as a result his work lacks vital essence. Look at individuals who have had great intuition, in them you will discover persons who have done much for the well-being of mankind. Biographies are replete with intuitional experiences of the great. Many of the world's greatest achievements have been accomplished through the direct operation of real intuition.

But just what is intuition? Some may say "spiritual sight," "spiritual consciousness," "supersensory perception;" others: "spiritualized common sense." Intuition is not only a faculty of the soul, but a product of the Ego. It is the result of spiritual perception. It is the Ego speaking through the soul to the outer man. That is why intuition comes in "flashes" and not as a constant flow -- because with the majority of humanity, there is not a sufficiently continuous balance between the vehicles. When this balance is attained, intuition is the result. Observe the flashes of intuition that came to you — they usually come at moments of relaxation, seldom under tenseness. When you are upset or tense your intuition fails you, or so you think. It is there but is unable to express itself, so long as you are distressed. Disturbed emotions prevent the operation of real intuition, because your emotions are part of your soular constitution, and your mental distress is also causing confusion, because your soul is also a product of your thinking. We cannot ever escape the close relationship between our emotions and our thoughts, because it is

these that make us what we are.

Then what about our intuitional warnings of danger, when one is truly upset and in a difficult situation, where intuitively one senses danger and averts disaster almost by a hair's breadth? At such times, though one is truly keyed up, the predominating thought, feeling and action is one of self-preservation and we must remember that self-preservation is the most keenly developed instinct in man, for otherwise he would not have survived in aeons past.

Are instinct and intuition two different faculties, then? They are different to the extent that they manifest on different planes of consciousness. Instinct pertains to the self entirely; intuition is born when man begins to sense spiritually and perceives truth instantly. Intuition requires a soul through which to express. The materialist, devoid of spiritual awareness, is still guided by instinct. Many persons have had instinctive flashes of self-preservation and have interpreted it as intuition. Animals have instinct developed to a wonderful degree, yet we do not refer to it as intuition, but instinct. Study all nature and you will marvel at her intelligence and wisdom. Yet we are informed that animals do not reason but are guided by instinct.

Salmon have been known to swim various oceans to return to the river of their birth for spawning. The life of the bee is so wonderfully organized that even man has not been able fully to live up to it. Follow the living habits of all species of animals and you will find intelligence and wisdom manifesting, while the instinct of self-preservation seems to be the most keenly developed. Animals sense danger even before it manifests outwardly, yet at no time do we refer to that sense as intuition, -- yet we translate that sense to man ... and erroneously call it intuition.

The instinct animals follow are the group intelligence of their species, which is under the direction of a Group Spirit. If we truly realized and understood what a Group Spirit is, we would appreciate more fully this instinct of the animal kingdom. Obeying their so-called instinct is the closest to the Divine the animal kingdom is capable of expressing at this stage of their evolutionary career. For the instinct expressed by animals is under the direction and guidance of the Group Spirit of each particular species.

Although this lecture is not on Group Spirits it might be well to get a better understanding of the tremendous work conducted by these little understood, marvelous spiritual beings. If any of you have thought of Group Spirits as beings of low intelligence and spiritual evolution, you should immediately alter your ideas. Group Spirits are beings of high evolutionary and spiritual development who have terminated earthly incarnations and have chosen as their work the guidance and protection of their younger brothers.

Have you ever met a person, intelligent, capable and fine, who so dearly loved animals they practically devoted their life to their care and well-being? Carry this same love and care for the animal kingdom to a much higher degree and you begin to understand the love and intelligence of what we call a Group Spirit. It requires many incarnations to prepare for this task, and only when one has been found capable and worthy is one

allowed to take part in this wonderful work.

Just as in everything else, there are many grades and degrees of capability and understanding among these helpers who work in groups and not alone. The term Group Spirit is truly meant in a plural sense, for it is not the intelligence and effort of one being -- but of thousands of beings devoted to the cultivation and improvement of our younger brethren. Is it any wonder that under the guidance of such intelligent, wise and loving care, our younger brothers display the engineering, architectural and artistic genius that they do?

Could anything be more beautiful, symmetrical and well planned than the wing of a bird, or butterfly? Consider the eye of a fly, and the bee, the latter "which has 6,000 to 7,000 facets to its lateral eyes and a triple cyclopean eye on its brow." Or look to the Sea Gull -- it can see a fish at an unbelievable height with those tiny eyes of his, requiring no telescope to find his prey.

Take any ordinary city anywhere and meditate upon all the various activities taking place at one time to make that city possible: you will begin to understand what it must signify on the inner planes to have all of creation functioning in order and in rhythm. The mayor of the city may be its nominal head, but the activities of the city are the result of the work of individuals who comprise that city.

Likewise, on the inner planes of consciousness we are constantly striving to improve, build and create better conditions, not only of our surroundings but of those immediately under our care. As we become thoroughly trained in one field we are transferred to others when ready and willing, for nothing is compulsory, but comes from within us, for unless we wish to do something, we cannot and will not do it well.

Perhaps it may be difficult for you to accept the fact that the tiniest forms of life are under the guidance of highly evolved beings, but realize this: only very highly evolved beings would be interested in the tiniest of creation. The younger the soul ... the more it craves for importance and size, whether in numbers or dimensions. A being who has attained real spiritual illumination knows that everything in cosmos has value and importance and all creation is serving a Great Purpose.

The instinct displayed by animals is their response to the collective intelligence and guidance of the group spirit. As animals progress in their own evolution, their capacity to respond increases, and as the capacity increases, their evolutionary growth advances likewise.

Now, what has all this to do with intuition? A great deal. At least by analogy. Exactly what is meant by the animal kingdom being under the guidance of the Group Spirit? Let us regard our younger brothers as forms of evolving life. In their limited development they are as yet unable to respond directly to the tremendous spiritual vibrations of God, or to partake of the benefits from Universal Mind and that is why individual thought or reasoning is impossible -- but they are evolving toward it. The Group Spirits gradually expose them to the amount of intelligence they can absorb in diluted form, through the process of induction and developing their instincts through their senses. It is a long and

laborious process, but in eternity time does not exist: it is only results that matter. To achieve a given result in the evolution and development of a given faculty, it may require thousands upon thousands of years, as we calculate in so called time, but to those on the spiritual side of life that does not seem important. What is important is the development of the particular faculty or vehicle that is being encouraged to be formed as part of the Creative Plan.

Man's intuition is a faculty he is now beginning to develop or awaken, because he has not had the equipment necessary with which to express it before. Intuition is the instant perception of truth or reality. It is a divine or spiritual faculty which is unfolding or growing, as man evolves and grows spiritually. Just as instinct is a preliminary step to intuition, likewise the development of intuition is a pre-requisite to the attainment of spiritual illumination and cosmic consciousness. If a person's intuition increases as he grows older, it is an indication that the person is growing spiritually, while if the contrary is the case, it is an indication he has allowed physical conditions to become more important for the time being.

Man's intuition is his spiritual periscope. Real intuition never leads one astray, because it is an expression of the divine. Many earnest and sincere persons are misguided because they think they are following intuitional guidance when all they are following is the cry of the astral body. Our intuition will never guide us to harm ourselves or another, regardless of the circumstances. That, you can take as an infallible rule. If at any time you receive a so-called "hunch" and it did not work out -- it was not an intuitional flash.

Did you ever experience a "feeling" of not liking someone for any reason? Is that your intuition warning you? What does it signify? It is not your intuition! Many people experience these feelings who are not in the least way intuitional, but have very strong likes and dislikes. This feeling again is a matter of the astral body. Repulsion and attraction are functions arising from the astral body -- they are not intuition. It is a matter of astral chemistry, or the blending or clashing of auras, which is extremely important in our relationships with others ... attraction and repulsion are, however, not characteristics of the intuition.

How many individuals there are who have not liked each other upon first acquaintance and later have become staunch friends -- and how many who were desperately in love "at first sight" (they just "felt" they belonged to each other) -- and have since separated or have been divorced. The astral body and its sensorium was again in operation here. Astral attractions and repulsions are not always based on truth, but on temporary reactions based upon many different factors, some deep seated but most of them superficial and transient in nature, in other words changeable and fleeting -- (and that, by the way, is why the predictions of many so-called "psychics" who pick up impressions from the astral level, are as often wrong as they are right.)

Now you ask: "if intuition is the intelligence and perceptive quality of the soul, how is it that it expresses through the "feelings" instead of through our intellect and minds? Is this a contradiction?"

Only until one understands the function of the soul.

Remember the soul is three-fold in nature. It is conscious, emotional and intellectual. The function of the soul is to extract from our present life expression, the essence of experience from each vehicle, for final absorption by the Ego. It is a living essence upon which the Divine Spark feeds and grows. The soul therefore acts as a channel between the outer and the inner man. Although man builds, as it were, a new soul in each life, he does bring over the essence of the previous ones, not only in the seed atoms, but in the Ego itself. That is why we speak of "old souls." During man's involutionary career, he was governed largely by instinct, just as the animal kingdom is today, but as soon as he became a self conscious being, began to use his free will, commenced to think, developed his feelings and carried out plans, -- he began to develop a soul.

The reason that intuition expresses mainly as feeling instead of thought is because man's astral body is more perfected than his mental sheath. Eventually, intuition will operate through the mind, as the mental body becomes more evolved and co-ordinated. It is not that intuition, to be intuition, must function only through the feelings. It is rather that man is not ready to respond in any other way at the present time. Remember this always: **man's ultimate destiny is to spiritualize all his faculties.** Eventually the mental body will respond to all that at present requires the etheric and astral to effect. Through ignorance, many disparage the mind and intellect. Eventually the mental will supercede all ... but not until the mental body has acquired the ability to express all the **spiritual qualities** necessary, without the aid and assistance of the other vehicles which at present are necessary.

You may wonder how this can be accomplished and not lose something thereby. Here is an illustration which may help to clarify: When man first appeared on earth his one means of transportation was his feet. Then, as he domesticated animals, he used those. Then as he began to develop imagination he developed or discovered the use of the wheel ... and the wheel has finally taken him to the sky!

Has man's travelling been impeded because he flies instead of walks? By no means, just the reverse. It has increased his usefulness. So with the mental body. When man fully develops this vehicle, he will not miss a single one of his present ones, because they will all be included, as far as functions are concerned, in that body. **Man will then think and feel SYNCHRONOUSLY.** The conflicts between his emotions and mind or reason, will be under control, because they will both be working together,-- instead of independently. This is something difficult to describe because it involves the understanding of consciousness.

Right now, strive to seek balance and equal use and control of the emotions and the mind & intellect. The more man uses his mind and controls his emotions or feelings, the greater will be his spiritual progress and this is the lesson for YOU to learn, at this time.

Perhaps you may wonder how intuition actually operates and through which plane of consciousness. It operates through the reflecting ether, and the intuitional principle is centered in the Pineal Gland.

As you know, the reflecting ether contains, just as its name implies, a reflection of all that exists -- or reality, therefore when our soular being is sensitive or refined it can in flashes pick up the truth, as reflected in the ethers. As I said earlier: Intuition is the intelligence of the soul ... its perceptive awareness. It is the intelligence of your inner senses. It is your intuitional faculty that **knows** there is a God. It is something so deeply rooted in man, that it cannot be swerved nor changed by outer conditions. That is why when an individual has intuitional perception, no amount of argument will change him. It is not that he is stubborn, he **KNOWS**, ... but through an inner conviction of the truth, which no words can alter. It is a precious gift, which man should cultivate, treasure and follow, for it is the divine in him seeking natural expression.

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What is intuition?

When do you begin to experience intuition?

What is the difference between instinct and intuition?

How does intuition reveal itself?

Can intuition be developed, and if so, how?

How can you know when you are being intuitive and not just experiencing a fancy of the imagination?

Is intuition a product of spiritual development?

Is psychic development and spiritual development the same?

What is the difference between a "psychic impression" and an "intuitive flash"?

#### EXERCISE FOR THE MONTH

Intuition, being "inner knowing", can be possessed only through the slow and natural way of developing spiritually our inner faculties -- through the exercise of RIGHT THOUGHT, RIGHT FEELING, and RIGHT ACTION.

The Divine in us is ever there -- but how rarely do we allow it to express in its fullness and beauty? Intuition does not depend on "getting" ... but in giving forth or flowing uninhibitedly from the Divine in us. This "knowing" depends only on our *Inner Divine Self*; it gains a glimpse of "what is". Therefore, our intuition being a function of the spirit, this activity *can only find a channel of expression when we are ready instruments or vehicles.* Observe that intuitive persons usually are sensitive to the needs of others, considerate and out-going. It could'nt be otherwise, when you understand that intuition is a spiritual faculty.

It is in moments of quiet meditation and prayer that our intuition is given the proper atmosphere or climate to grow more fully -- though flashes of it do come through on other occasions.



Meditate this month on "I and my Father are one" and let your intuition flow! When you succeed in feeling a unity with your Divine Source, you will experience something akin to spiritual freedom. The inhibiting conditions between your various vehicles will dissolve, and the Divine in you will flow through to your outer consciousness. All these lessons have been preparing you for the light to **SHINE THROUGH**. Realize the Divine in you is eager to express through the vehicles you possess. The cleaner they are, the clearer the channel becomes. **TRY! AND KEEP ON TRYING!** Do not allow discouragement to stop you.

With kindest good wishes and loving thoughts for your progress always.

Sincerely yours in the Work

Saccer

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Dear Companions:

This lecture is entitled Technique of the Inner Way.

Did you know, like Hinduism, that Eastern Christianity has its yoga ... a mystical technique to achieve union with the Divine Logos? **The method is through uninterrupted prayer**, just like breathing or the beating of the heart. We call this yoga the "*Prayer of the Heart*" and it is the true "way of the heart" of the Christian tradition.

This technique is not a playing on the sensibilities of the faithful and the devoted; on the contrary: *it demands self-mastery*, a method of prayer, a whole spiritual science to which certain monks of old consecrated themselves entirely. This method of uninterrupted prayer is found in the ascetic tradition of the Eastern Church and has been traced far back into antiquity.

This technique of the "inner way" was transmitted from master to disciple, following the same method applied in the eastern schools. Regarding historical notations: it was first written down at the beginning of the 11th century in a treatise by Saint Simon. Later, in the 12th century, it became the central theme to which the monk Necephores dedicated his essays. Saint Gregory of Sinai re-established this technique in the 14th century among the monks of mount Athos. We find references to this practice with Saint John Climacus in the 7th century and with Saint Hysechius of Sinai in the 8th century, also with the great mystics of the 3rd and 4th centuries in some texts, where certain attributes of Christ were linked to the theory of Divine Names (or names of power) of the Kabala.

Saint John Chrysostomos tells us that: "For the name of our Lord Jesus Christ to descend into the depths of your heart, and for him to vanquish the dragon that devastates your surroundings and for him to save your soul and vivify it, you have to attach yourself constantly to the name of the Lord Jesus, so that your heart takes in the Lord and the Lord your heart, this way you both become one."

## GENERAL RULES OF THE TECHNIQUE

In order to practice this technique of the "Inner Way", you must begin at sun down. (Usually between the hours of six and nine p.m., depending on where you are). Your Oratory should be dimly lighted and you should sit comfortably on a chair, with the spine erect. You should be facing the eastern wall of the room, upon which a Greek cross should be drawn (at eye level while sitting). You should burn some incense which has previously be exorcised.

While sitting as comfortably as you can and looking at the cross, pronounce the following mantra inwardly:

KYRIE IESSOU CHRISTE IE THEOU  
ELEISON IMAS AMARTANON

[Lord Jesus Christ, Son of God, have pity on me, sinner that I am]

It is interesting to observe how much this litany resembles the Tibetan mantra "OM MANI PADME UM ... OM MANI PADME UM ..." which is the mantra for the Buddha of Mercy, Avalokitesvara. The Eastern and Latin liturgies also use this formula "Kyrie Eleison" and the bija, or sound vibrations, are close to one another in the Tibetan formula, as well as in the Christian Eastern formula.

Before beginning this technique, meditate on yourself and your life; go over your past, your present and the outcome of your future.

Meditate on how this cycle will end  
and how it will be replaced by the next Eon.

Next,  
meditate on the reward which is but the fixation of the fire principle. Acknowledge your weaknesses and your sins, as well as your contribution to the present state of the world.

From this interior climate must result feelings of remorse and repentance.

This state of transmutation of the interior being,  
analogous to the alchemical "putrefaction"  
(which we will soon learn more about in the alchemical series)  
must be attained and maintained until this climate is no longer felt.  
If you see that this state has no effect on you,  
you should pray for the grace to feel it.

Also, keep in mind that this exercise is not geared to turn you into a pessimist. On the contrary, the rule of this technique states that you must live a joyous life, have a good sense of humor and feel happy that you are treading the right path. But this "putrid" state must be attained before you continue with the exercise.

It is recommended that you use a rosary of 72 beads for this exercise. You use them as markers while repeating the mantra on each bead.  
(You can make a rosary by tying 72 knots in a piece of cord.)



Breathing should be regular and made rhythmic with the formula which is said only inhaling (through the nose). Remember: the pronounciation of this mantra is said inwardly, never verbally.

Be warned that this technique is concomitant with great temptations, even infestations, hauntings and demoniacal apparitions. This is why the air must be purified by censing with exorcised incense prior to commencing.

Just as the true yogi rejects the siddhis (psychic powers) as means used by inferior paths in order to lead him astray while trying to tread the spiritual path, so the "way of the heart" of Eastern Christianity rejects all desire and prominence. In this regard, Saint Nil of Sinai tells us:

"If you want to behold the celestial Father,  
do not try to discern any image or figure while praying.  
Reject any desire to see the Angels, Powers,  
or the Christ in any physical form.  
To persist in doing so is to risk loosing your sanity,  
to mistake the way for the shepherd  
and to adore demons instead of God....  
the road to error, is in the desire of the mind  
to attempt to grasp divinity in an image or figure."

This technique, by its very nature, has a tendency to awaken the kundalini. On the awakening of that force, which is a sort of psychic energy of an innate nature, of which the writings on it always warns of the dangers of trying to control it if you are not guided by a master, the Judeo-Christian Scriptures also refer to it in Deut. 4:24; Jeremiah 23:29; Isaiah 2:2; and Hekhaloth, Rebbati 3:4.

This fire has two aspects. We know that the Temple of Solomon, which was a replica of the Tabernacle, was built by Solomon according to the plans he received from his father David, from the hands of the prophet who was the keeper of Israel's esoteric tradition of that time.

We know that the Temple was built according to the image of God, Man and the Universe and that to study the Temple ... was to study the others also. In the Temple, there were two altars upon which were burnt two different fires. One was the altar of incense and the other was the altar of sacrifice. The first altar corresponds to the heart and the second to the mind, where we have to sacrifice our passions.

Each one of the five sacred objects: the Arc of the Covenant, The Menorah, the altar of incense, the altar of sacrifice and the sea of brass ... corresponds to one of the psychic centers which are essential to our interior temple. The Rosicrucian, Robert Fludd, reminds us of this when he writes: "When the temple will be consecrate, its dead bricks will become alive once again. The impure metals will be transmuted into fine gold and Man will once again regain his first estate."

-o-o-o-o-o-o-o-o-o-o-o-o-

EXERCISE REPORT: We would wish to have reports on the experiences of those Companions who elect to use this technique.

Dear Companions:

You have certainly heard the word "chakra" before ... it is a Sanskrit word. In Western language a chakra is called a "psychic center". In this lecture (and in ones to come) I will use these words interchangeably. You will remember in an earlier lecture the point was made that in matters transcendental, the English language lacks a vocabulary which adequately covers the area of metaphysics. The problem with the "Eastern" vocabulary is that the names and words are quite foreign to Westerners and they often have difficulty in remembering and pronouncing them. As usual, however, we will try to keep things as simple as possible.

For centuries, anatomists have been studying the human body, and by observation and dissection and with the aid of instruments that have become more and more perfect, they now have an extremely detailed knowledge of its physical structure. But for all that they are still very far from the intimate understanding of man's subtle anatomy which Initiates have gained through clairvoyance and spiritual experience.

One of the most striking aspects of this is the discovery made by Indian Initiates concerning the Chakra System of man. For thousands of years they have taught that beyond the limits of the physical body, in his etheric and astral bodies, man has a series of subtle force-centers lying particularly along the axis of the spine.

The chakras are subtle force centers *situated in the etheric body*, that vitalize and control the physical body. This word means "wheel", indicating that these force centers are wheels of energies.

The etheric body is sometimes called the "vital body" and is composed of the four ethers. Although of a tenuous nature, it is the framework or foundation underlying every part of the denser physical body; it vitalizes or energises the physical cells; it is the clearing-house for all the forces coming to the physical from higher dimensions, transmitting them through the nervous, endocrine and blood systems; it is the transmitter and receiver of telepathic impulses of an intuitive, mental or emotional nature and it provides the channel for the physically focused consciousness to register the subtler worlds.

The etheric body is below the threshold of consciousness and is generally recognized only in terms of vitality. It has been described as "a body composed entirely of lines of force, ... and of points where these lines of force cross each other." In crossing each other, these lines of force form centers of energy. In Sanskrit, these lines of force are called nadis, and the centers of energy formed are called chakras. The nadis constitute an extensive intangible network of energies and it is said that the physical nervous system is an externalization of the nadis.

Where only a few lines of force intersect, a minor chakra is formed, but where great streams of energy meet and cross, as they do in the head and along the spine, then a major chakra is formed.

Understanding this, you can see there will be a number of these crossings of force in the body, and some of the 'centers' formed



will obviously be more significant than others. Of these centers, SEVEN are considered as **major** and the others **minor**.

You will remember that in Liber 19, a chart was given which included the names and location of the seven major chakras. Let us recall them now, in ascending order, noting also the Eastern names: (Please refer to the chart in Liber 19 at this time, and to the ones included.)

At the base of the spine: Muladhara. Position on the Tree of Life:  
(1) Malkuth.

Immediately above the sexual organs: Svadhishtana. On the Tree: Yesod.  
(2)

In the region of the navel and solar plexus: Manipura. On the Tree: At  
(3) the intersection of Paths 25 & 27.

Over the heart: Anahata.(4) Position on the Tree: Tiphareth.

At the nape of the neck: Visuddha. On the Tree: the invisible Sephirah  
(5) Daath.

Between the eyebrows: Ajna. On the Tree: At the intersection  
(6) of Paths 13 & 14.

On the top of the head: Sahasrara.(7) On the Tree: Kether.

(There is also another important center: The Throat Center. This is associated, in the body: with the thyroid gland ... on the Tree with the Sephira Daath, which associates it also with the center at the nape of the neck (medula oblongata.)

Of the minor centers, these include:

Two, in front of the ears, close to where the jaw bones are connected.

Two, just above the two breasts.

One, where the breast bone connects, close to the thyroid gland. This, with the two breast centers, makes a triangle of force.

Two, one each in the palms of the hands.

Two, one each in the soles of the feet.

Two, just behind the eyes.

Two, connected with the gonads.

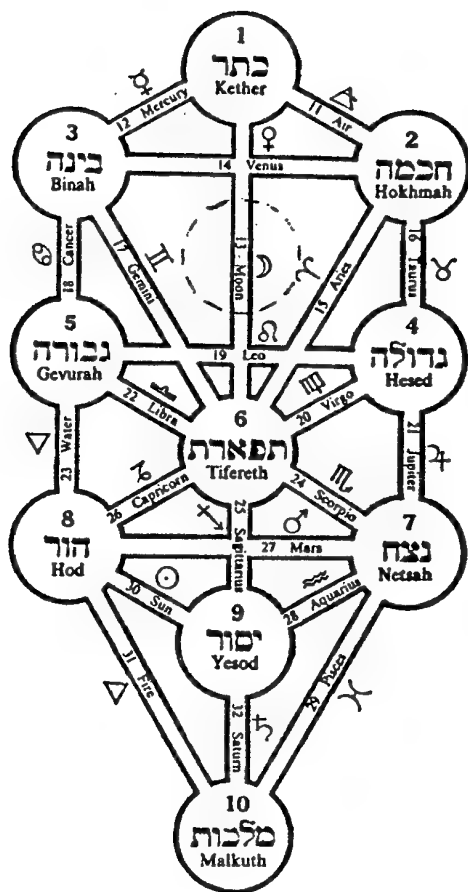
One, close to the liver.

Two, one at the back of each knee.

Two, connected with the spleen. These form one center in reality, but such a center is formed by the two being superimposed one on the other.

One. There is one powerful center which is closely connected with the vagus nerve. This is most potent and is regarded by some schools of occultism as a major center; it is not in the spine, but it is no great distance from the thymus gland.

There are no visible signs of these psychic centers in the physical body because they are situated in the etheric body. But the organs of the physical body are influenced by them.



(7) Pituitary Gland, Sahasrara or "Third Eye" chakra. Kether on the Tree.

(6) Pineal Gland, Ajna or "Crown" chakra, between the eyebrows. On the Tree, intersection of paths between Kether & Tiphereth, and Binah & Chokmah.

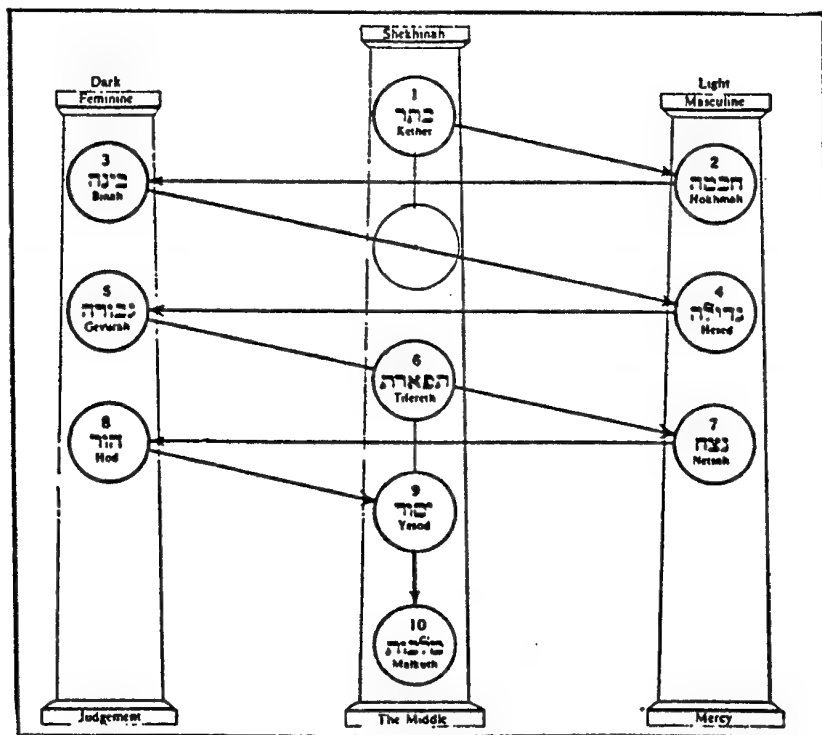
(5) Medulla Oblongata, at nape of neck. Visuddha chakra. On the Tree: the invisible Sephirah Daath, mid-way between Kether & Tiphereth.

(4) Anahata or heart chakra, situated over the heart. Cardiac ganglion. Tiphereth on the Tree.

(3) Solar Plexus; region of the navel. Manipura chakra. On the Tree: Intersection of paths between Tiphareth & Yesod, and Hod & Netzach.

(2) Svadhishtana chakra, the prostatic ganglion. Yesod on the Tree.

(1) Muladhara or Sacral Plexus at the base of the spine. Root or Kundalini chakra. Malkuth on the Tree.





In the vast majority of human beings, these subtle centers are inactive. In order to stir them into activity the initiate has to awaken the "Kundalini force" lying dormant at the base of the spine and direct it upwards so that it passes through the chakras, liberating the potentialities of each one as it goes. Kundalini is represented as a serpent coiled three times on itself inside a triangular form at the heart of the Muladhara chakra. When it is awakened it is like a flame, a fire leaping up in a spiral movement along the spine, stimulating each chakra on its way. Tradition says that the Serpent Kundalini uses its tongue to weld together the different elements of each chakra so that it starts to spin.

A chakra is an extremely fragile system of very fine wheels and, it is said, only the Serpent Kundalini has the power to set these wheels in motion, and it is only then, when the chakra begins to spin, that its latent powers and faculties can begin to manifest themselves.

The chakras all differ from each other in colour and the number of their "petals", which means that the frequency and intensity of their vibrations are different, the divinities which dwell in them are different, and above all: on awakening ... each bestows different powers and virtues on a human being. Muladhara bestows life force; Svadhishtana: creative powers; Manipura: collective consciousness; Anahata: universal love; Vishuddha: wisdom; Ajna: clairvoyance; and Sahasrara: omnipotence and total freedom.

When Kundalini has completed her ascent through the chakras, she has reached her goal and is united with Shiva, the masculine principle. As the union of the masculine & feminine principles, ... the head and tail of the serpent ... is consummated, it produces a blinding light and henceforth the initiate has reached the summit, he is totally free.

Now let me digress for a moment. Have you ever wondered where the tradition of giving Angels wings comes from? If you see a painting or sculpture of a winged being you don't need to be told to know that it represents an Angel. But why do we give them wings and what do the "wings" mean? Do Angels really have wings? No, of course not, but the tradition stems from the very ancient science of man and his subtle centers.

The great initiates of old knew that human beings have two very powerful centers in the back, at shoulder level. These centers, situated in the etheric and astral bodies, when correctly developed, create a kind of a "whirlwind" which gives the person the freedom to move through space at will. On the other hand, the tradition of ancient Greece represented the god Hermes with wings also ... but his were on his heels. Well this is because there is also a powerful center in the heel which too is related to the ability to move through space.

There are, as we have seen, a number of these centers in our body. When you contemplate the rising sun on mornings, for instance, you absorb sunlight through a center which lies just over the spleen. The sun sends us energy in the form of minute luminous spheres and the spleen chakra absorbs the white light of the sun and breaks it up into the seven colours of the prism, then the different colours are sent to

the different parts of the body: red and orange to the sexual organs; yellow to the heart and lungs; green to the stomach, liver, intestines and kidneys; blue to the throat and nose; and purple to the head. Red can also be used to strengthen the nervous system. (If someone is suffering from "nervous deficiency" their health would be improved by concentrating on this colour.)

The physiological function of the spleen is, as you know, to manufacture red blood cells. It is not surprising, therefore, that the etheric organ of vitality lies over the equivalent physical organ. If you want to absorb these tiny globules of vitality sent by the sun, remember to concentrate on this chakra in the mornings, at sunrise, and in that way it will be more receptive and capable of assimilating even more sunlight and you will find that your health will improve and you will have more energy.

It is my intention to give you some specific methods for stimulating and developing the chakras but I think I will confine this talk with you to a general overview, and leave those particulars for subsequent lectures.

The secret science of Kundalini is to be found in different forms in the various spiritual traditions. For instance, the age-old custom of burning incense or other sweet smelling substances in churches and temples goes back thousands of years. The smoke spiralling up from the censer symbolizes Kundalini force as it spirals up through the chakras. The perfume burner, or censer, containing the glowing coal, represents the basal chakra, Muladhara, while the smoke represents the fiery serpent, Kundalini. The symbolism of the perfume burner points to the necessity of feeding the fire with fuel so that the Kundalini force can begin to rise. In spite of having lost the knowledge of its original significance, Christianity has always maintained the tradition of burning incense in church, thereby preserving the rite inherited from the far-distant past.

In the traditions of ancient Greece, it can be seen in the form of the Caduceus of Hermes with its two serpents twined about a central rod. The two serpents represent Ida and Pingala, the two currents surrounding the spinal channel Sushumna which are triggered into activity by the breathing exercises designed to awaken Kundalini.



In the Qabalistic tradition, too, we find this science in the Sephirotic Tree with the central Pillar of Equilibrium flanked on either side by the Pillar of Severity (which is positive) and the Pillar of Mercy (which is negative). Two currents flow from the Sephirah Kether, one through Chokmah and the other through Binah. They cross over in Daath, pass through Chesed and Geburah, cross back again in Tiphereth, pass through Netzach and Hod and cross once more in Yesod which symbolizes the genital organs.

If you go to Tibet you will see that Tibetan architects have concealed this science of Kundalini and the chakras in the form they give to the sacred structures they call stupas. Wherever you go, in the courtyards of shrines and monasteries and along the roads, you will see





these structures which are all on the same pattern: a base in the form of a cube; on this cube is a spherical form surmounted by a cone. On top of the cone is a concave form like a bowl or crescent moon, and finally, surmounting the bowl, is a form resembling a flame, a raised thumb or the Hebrew letter Yod.

Sahasrara

Ajna



*Ether*

Vishuddha



*Air*

Anahata



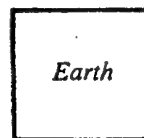
*Fire*

Manipura



*Water*

Svadhishthana



*Earth*

Muladhara

*The Chakras*

*The Five Elements*

All the secret science of man and of the universe is concealed in the shape of these structures. The five geometrical shapes correspond, in Tibetan tradition, to the five elements: The cube represents the earth; the sphere represents water; the cone, fire; the semi-circular bowl, air; and the flame, ether. These five forms and five elements correspond, in man, to five chakras, for the Tibetan system twice combines two chakras into one. This means the cube represents both Muladhara and Svadhishthana which are both connected with earth, the densest form of matter. Above these is the umbilical chakra, Manipura, represented by the spherical form; then comes Anahatta, the heart chakra, represented by the cone or triangle. Above this again is Vishuddha, represented by the crescent moon, and crowning the whole is the flame which represents both Ajna and Sahasrara.

Isn't it interesting to note that Vishuddha, the center at the nape of the neck, (medulla oblongata), which you concentrate on (exercise "D") to stimulate dreaming and psychic insight ... is represented by the moon?

So there you have a brief description of the way in which the Tibetans, who have received the same teaching about the chakras as the Hindus, express their teaching in their sacred structures whose forms reflect the structure not only of human beings but of the whole universe.

Brothers & Sisters: ... I salute you!

## History of the Martinist Order

### Present day Martinist Orders

We continue the History of the Martinist Order, taking up from where we left off at lecture #131.

We saw that after the War 1939-1945, the three Martinist Orders had resumed their activities. We also said that after the death of Augustin Chaboseau, his successor Jean Chabosseau could not receive the support of the Supreme Council of the Ordre Martiniste Traditionnel, that he abdicated and pronounced the dissolution of the Order, that some members with the help of the FUDOSI tried to keep the Order together until the dissolution of the FUDOSI in 1951, when the Ordre Martiniste Traditionnel disintegrated.

After Jean Chaboseau's abdication and the dissolution of the Order, a member of the Supreme Council of the O.M.T., Bro. Jules Boucher, of Paris, attempted to gather the members of the Ordre Martiniste Traditionnel into a new Order which he founded in 1948 and which he called "Ordre Martiniste Rectifié. His success seems to have been limited and Bro. Jules Boucher died in 1955. He was not replaced at the Head of the Ordre Martiniste Rectifié.

After the dissolution of the Ordre Martiniste Traditionnel, there were, mostly in France, a large number of Martinists left without an organization of their own. A few found their way into the Ordre Martiniste Rectifié of Bro. Jules Boucher. It is then that the son of PAPUS, Dr. Philippe Encausse, whose very name was a powerful magnet to Martinists, drew together a large number of unattached Martinists and decided, with their help, to re-activate the original "Ordre Martiniste" according to the constitution drafted by Papus. This Order was given a Supreme Council, whose See was in Paris, France, and it became officially active in 1951. The "Ordre Martiniste" (de Papus) developed rapidly and in 1960 was the Martinist Order with the largest membership.

Soon after the war 1939-45, a few Brothers holding the C.B.C.S. grades of Scottish Rectified Masonry (Knights Beneficient of the Holy City) decided to revive the Willermoz kind of Martinism. Thus was born the "Ordre Martiniste des Elus-Cohen" which operates the three normal degrees of Martinism and which is the antechamber of the "operative" Order re-activated under the name of "Ordre des Chevaliers-Maçons Elus-Cohen de l'Univers" as in the time of Martinez Pasquales. It was headed by Brother "Aurifer", (Robert Ambelain).

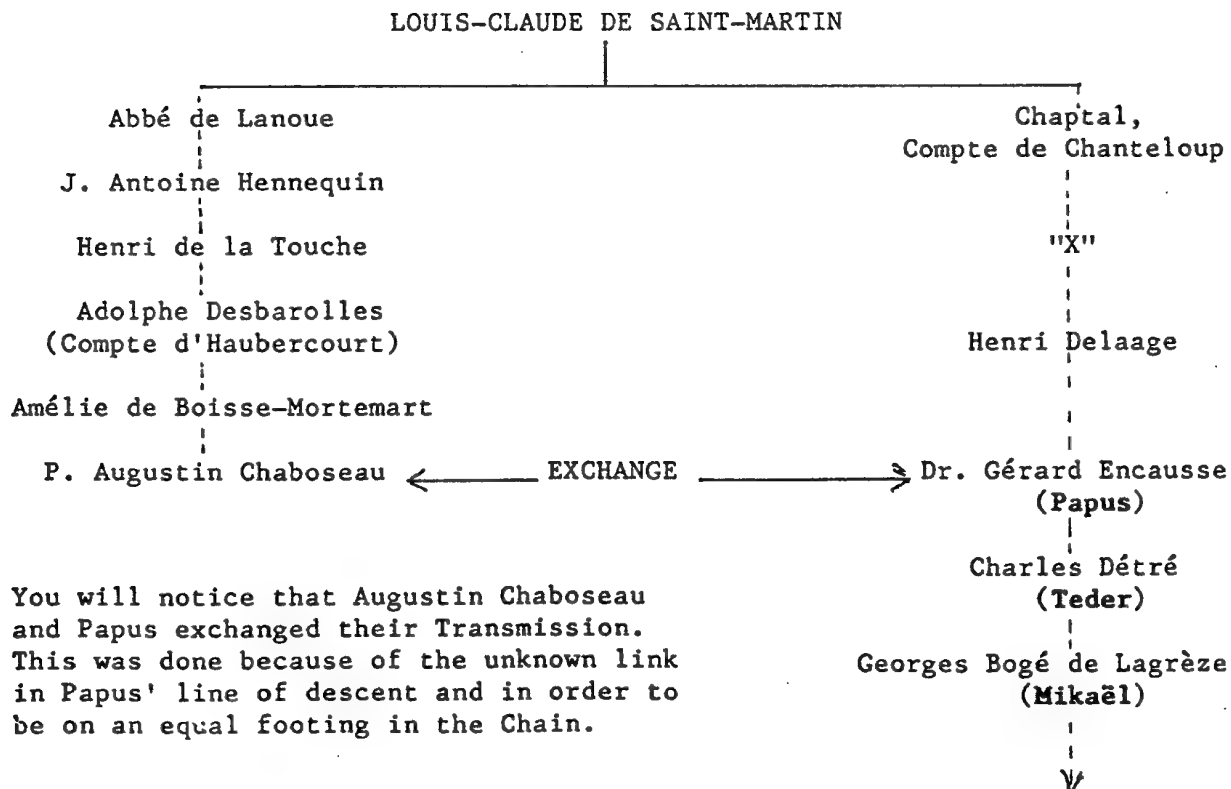
On March 14th, 1955, Brother Victor Blanchard, Sovereign Universal Grand Master of the Ordre Martiniste et Synarchique, died in Paris, aged 75. Under the name of Paul Yésir, he had directed for many years the "Eglise Gnostique Universelle" (Universal Gnostic Church) of which he was the last representative. He was a Christian Mystic, a man with high ideals.

The senior Grand-Master in the Ordre Martiniste et Synarchique was recognized as Sovereign Grand-Master upon the death of Brother Victor Blanchard. This was Sâr ALKMAION, (Dr. Edward Bertholet), of Switzerland. It was from Sâr Alkmaion, Sovereign Grand Master of the Order that the Grand Master of the Britannic Grand Lodge received his Charter as Sovereign Delegate General for Great Britain and the British Commonwealth. The Britannic Grand Lodge is ruled by an inner committee known as the Sovereign Tribunal of which the Grand Master, Sâr Gulion, is the Chairman. He is assisted by two officers: the Principal and Grand Inspectors. It is traditional in the OM&S to designate Officers and members by their mystic names, during their lifetime.

The OM&S, under Sâr Gulion, has chartered National Grand Lodges and Districts in Barbados, Canada, France and Nigeria. The Grand Master of the OM&S of Barbados is Sâr Savitar, his Principal Inspector is Sâr Septimus and his Grand Inspector, Sâr Asunta. Sâr Savitar is also Patriarch of the Gnostic Apostolic Church of Barbados.

Every Martinist Initiate is entitled to know the path taken by the Initiation to reach him from the time of the Unknown Philosopher. Historically, we do not carry the genealogy beyond Louis-Claude de Saint-Martin because of a lack of factual confirmation due to the highly secret character of the Orders through which the transmission was channelled.

We are giving here the diagram of the "Chain of Light" such as it affects members of the British Jurisdiction of the Ordre Martiniste et Synarchique. In this diagram, the identity of Martinists still alive will be hidden under their Mystic Names:





Auguste Reichel  
(Amertis)  
V. Churchill  
(Vernita)  
(GULION)  
(Grand Master of Great Britain)  
(SAVITAR)  
(Grand Master of Barbados)

Next week we shall recapitulate briefly the evolution and give the present position of the different Martinist Orders.

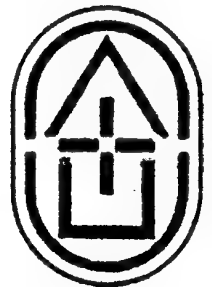
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We continue lecture #133 dealing with "The birth of the FUDOSI".

An advisory Supreme Council with 12 members was formed, with delegates from the Orders present, and it went on to elect three Imperators, forming the Supreme Triangle of the Federation. Emile Dantine (Sâr Hiéronymus) was elected Imperator for Europe, Spencer Lewis (Sâr Alden) Imperator for the American continent and Victor Blanchard (Sar Yésir) Imperator for the Orient. Finally a Grand Chancellery was organized to provide permanent links between all the fraternities, headed by Marc Lanval (Sar Hélios) who held the position of secretary.

The Symbol suggested by Spencer Lewis for the Federation was adopted. This emblem was made up of a triangle, an incomplete square and a cross incorporated in an egg, representing all the traditions of the Federation, thus symbolizing spiritual unity. Let us say, by way of an anecdote, that at the FUDOSI Convent in Paris in 1937, Hans Grueter (Sâr Iohannes) told the participants at the congress that, on placing this symbol on a record turntable, and turning it, a time comes when, before the eyes of the observer, it turns into a swastika.



Soon after the convent of August 1934, serious incidents occurred within the two persuasions of Memphis-Misaraïm, which led to unending rivalry between various people in charge. This rivalry resulted in the two Masonic persuasions being excluded from the FUDOSI, through a decision made by the three Imperators Dantine, Lewis and Blanchard, on August 1st, 1935. At the same time, Marc Lanval was replaced at the Chancellery of the FUDOSI by Jean Mallinger, as Grand Chancellor.

That same year of 1935 saw the break-up between the FUDOSI and August Reichel, who had in vain sought an agreement between the groups of

Constant Chevillon in Lyon and the Orders of the Federation. In the final analysis, with the Memphis-Misraim crisis, Reichel went under the authority of Chevillon, who, in rivalry with the FUDOSI, had organized another initiatic Federation of Orders and Fraternities of Initiates (FUDOSFI) in collaboration with R. Swinburne Clymer, who was in charge of the *Fraternitas Rosae Crucis* of Quakertown and an enemy of Spencer Lewis.

A new convent of the FUDOSI was organized in September 1936 in Brussels, under the authority of the three Imperators who had been elected two years before. A third convent was held in Paris in August 1937, which lasted two days and began with a meeting of the Martinist Supreme Council of the Federation and the Martinist initiation of delegates from Poland. This convent ended with an organized tour of the Initiatic monuments of Paris.

The fourth convent of the FUDOSI was held in Brussels from September 4 - 7, 1939, opened by Imperator Hiéronymus. The succession of Imperators Victor Blanchard and Spencer Lewis within the Supreme Triangle of the Federation, among other matters, was on the agenda. As the events transpired Victor Blanchard resigned and he was replaced as third Imperator of the FUDOSI by Augustin Chaboseau, who from then on became the representative of Martinism in the Federation, into which the *Ordre Martiniste Traditionnel* made its entry to replace Blanchard's OM&S. Some of the officers of the latter then went over to Chaboseau's OMT, such as Jeanne Guesdon and Georges Lagrèze with the respective positions of Grand Chancellor and Principal Inspector. Lagrèze also became General Inspector of the FUDOSI.

Spencer Lewis, who died on August 2, 1939, had, in his will, designated his son, Ralph, as Supreme Secretary of AMORC, to succeed him as Imperator of this Order. On August 12, 1939, the Supreme Council of AMORC confirmed this designation by vote, and in the September convent, Ralph Lewis, representing AMORC, was elected Imperator of the FUDOSI to replace his father. The new Supreme Triangle of the Federation was thus made up of the Imperators Emile Dantinne, Augustin Chaboseau and Ralph Lewis.

Following Blanchard's resignation, he was replaced by Augustin Chaboseau at the head of the *Ordre Kabbalistique de la Rose-Croix*, who was elected President by the Board of Directors of the Order. The *Fraternité des Polaires*, of which Blanchard was Grand Master, separated from the FUDOSI, whereas the *Ordre du Lys et de l'Aigle* and the *Union Synarchique de Pologne* were admitted.

Following the fourth convent of the FUDOSI, Ralph Lewis made a request to the *Ordre Martiniste Traditionnel* to obtain permission to set up a Martinist General Delegation and a Grand Council in the United States. The Belgian brethren being favourable, and following a report by Jeanne Guesdon and Georges Lagrèze, Augustin Chaboseau appointed Ralph Lewis as "Sovereign Delegate and regional Grand Master of the TMO for the United States".

#### THE POST-WAR YEARS

After the second World War, the works of the fifth convent of the FUDOSI were opened in Brussels on July 21, 1946 with a solemn speech by

the Emperor Hiéronymus and closed the very next day. After the funeral oration in praise of the brethren who had died, followed by a ritual prayer in memory of them, the succession of numerous officers, both in the FUDOSI and in the affiliated fraternities, had to be considered. Augustin Chaboseau, who was elected Emperor of the Federation in 1939, had left this world on January 2, 1946, followed shortly afterwards, in April, by his faithful assistant Georges Lagrèze. It was decided to leave the third position of Emperor, held by Chaboseau, vacant until the nomination of his successor to the Grand Mastership of the Ordre Martiniste Traditionnel ... and Father Cordonnier (Sâr Gregorius) was elected deputy Emperor. While waiting for the election of a new Grand Master of the OMT, a Regency Council was set up, made up of a President (Sâr Leukos) (?), a Secretary: Jeanne Guesdon (Sâr Puritia) and a Treasurer (Sâr Renatus) (?).

At this 1946 convent, Victor Blanchard, as Grand Master of the OM&S, having reconciled with the FUDOSI, represented the Ordre Martiniste et Synarchique, but did not take up his former position Emperor. The minutes of the convent gives the following list of societies represented:

- Ordre de la Rose-Croix Universelle
- Ordre de la Rose-Croix Universitaire
- Ordre Pythagoricien
- Ordre Martiniste et Synarchique
- A.M.O.R.C.
- Ordre Martiniste Traditionnel
- Eglise Gnostique Universelle
- Société d'Etudes et de Recherches Templières
- Ordre Kabbalistique de la Rose-Croix
- Société d'Etudes Martinistes
- Union Synarchique de Pologne
- Ordre de la Milicia Crucifera Evangelica

The Ordre du Lys et de L'Aigle and the Société Alchimique de France were invited to elect their representatives at the Federation to replace their deceased officers. At the suggestion of Ralph Lewis, the FUDOSI decided to publish a journal prepared by the latter and financed by AMORC. Only the first issue of this journal called **The F.U.D.O.S.I., an international journal of the ancient and honorable esoteric orders**, published in November 1946 by the Supreme Grand Lodge of AMORC, seems to have seen the light of day.

to be continued

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## THE ART OF SLEEPING

Did you sleep well last night? You know for many folks sleeping is a problem all of the time, as it is with some of us some of the time. Shakespeare spoke of sleep as "the realm of hurt minds, great nature's second course, chief nourisher of life's feasts." Yes, sleep is all of that, but for many who are burdened and tense it can be a very scarce commodity. We are told that each night millions of pills are required by Americans to put them to sleep. "Why," we ask. There is no easy answer, but man's physical and emotional life certainly doesn't follow any logical pattern.

Keeping up with the fast and furious pace of contemporary living, sometimes we become pretty well wound up by the end of the day. Many a person who thinks he is run down is really wound up from too much stress. A most interesting discussion came up at a businessmen's luncheon; the subject was sleep and the problem of getting to sleep. The men were complaining about their insomnia and discussing their favorite methods of inducing sleep--counting sheep, deep breathing, taking various medications, and so forth. One man was quiet throughout most of the discussion, and then he ventured that he never had any trouble getting to sleep because he always took a mountain for a pillow. Upon retiring for the night, he always turned his thoughts away from his tense and burdensome life and took a mental walk up into the mountains where he stretched out beside a rippling stream beneath whispering pine trees and the overarching canopy of twinkling stars. A mountain for a pillow is an interesting thought, isn't it? Anyone who finds himself tossing and turning at night might reflect upon this. If you have trouble sleeping, then you might first check what you are thinking about. In other words, what are you using for a pillow? Worries, the complications of your life, your concern about what is going on in the world, the national economy or shortages, your job, your business? Or, are you resting your head on feelings of peace and quiet calm?

One teacher relates that during the Second World War, he spent many a fitful night trying to sleep on his luggage. Certainly, a suitcase is not a comfortable pillow. Perhaps one major cause of our insomnia is our attempt in a figurative sense to sleep on our luggage. We climb into our bed at night with our minds teeming with all that we are carrying through life, all the material things and conditions that represent our outward security, and such as these, I can tell you, make mighty unsatisfactory pillows. How many businessmen sleep on their briefcases, figuratively? There are times when it is imperative that work be brought home to be tackled after dinner at one's leisure, but there is no reason ever why it should be taken to bed. The work can figuratively be left on the desk instead of under the pillow. "Let's sleep on it" is a frequently heard expression, especially among business people. The original intention of this was to put the thing out of mind until the principles in the matter had had a night's rest, but so often it is taken literally, and we do indeed sleep on the problem or the situation. The following morning we are exhausted and certainly far less likely to be able to make a proper decision. Many of us sleep on grudges, resentments, pet peeves and a variety of hurts. One of the cardinal rules for happy marriages is never to go to sleep at night holding a grudge or bearing within oneself hurt feelings against one's spouse. Slept on, such feelings surely become bones of contention.

In ancient times, sleeplessness was called the malady of Kings. The opening chapter of the Book of Esther states, "On that night could not the King sleep..." In those days, the Monarch carried the burden of all of his people who no doubt could sleep peacefully and securely because the king was taking care of them. They were ignorant of any impending crisis. But, in modern times the malady has become a contagion, infecting high and low, rich and poor. A tailor gave what I found to be interesting advice. He said, "Keep your clothes in good condition by emptying your pockets every night." That's pretty good advice figuratively and literally. While preparing for sleep, always remember to empty your mind of fear and worry, bitterness



and resentment, just like you clean out your pockets. Make a practice of discarding mentally all the little things that are no longer of use, even those matters that may require further attention on the morrow. They can be laid aside at night, just as surely as you lay aside your street clothes. With a little practice and a lot of imagination anyone can develop real skill in this technique.

In the 7th Chapter of John there is an interesting statement, "And they went every man into his own house, and Jesus went unto the Mount of Olives." At first I read this verse with a deep sense of pity; it struck me as very callous of all the disciples to go to the comfort of their homes with the company of their families and leave Jesus alone out of doors. Remember, we read, "The Son of Man knew not where to lay his head..." I thought that was a terrible thing--poor fellow, all alone out there, nowhere to go. But, now I can see through the appearance to the reality. Little men toss and turn in their beds with wakefulness; for many there is no comfort, no peace, no restful sleep because unaware of their inward resources, they devote their waking hours to laying up treasures on earth. Thus, they are doomed to spend many an uncomfortable night sleeping on their luggage. But, Jesus, his head resting on a mountain, sleeps the sleep of pure refreshment. Without the concerns of script or purse to mar the softness of his pillow, he's relaxed and free. So, while every man goes into his own house, Jesus goes apart and finds the peace of prayer and meditation and his oneness with God.

We are told, "Except the Lord build the house, they are in vain that build it. Except the Lord build the city, the watchman waketh, but in vain." Now, this is a clear statement of the futility of worry and anxiety. It is sometimes said that if someone doesn't worry about the nation, the economy, the family life or whatever, then who is going to worry about it? With the power, guidance and strength of the infinite process, we can do all things. Without that spiritual resource, we can do little or nothing. Empty your pockets of concern while getting ready for bed at night. Relax and let go! Know that as you approach sleep, you get into the flow and the rhythm of life for as we are told, "Underneath are the everlasting arms." Know that God is with you and part of your business, home, family life, your job, your relationship with the community, and know that there is a flow of guidance and direction. If you are in tune with it, you will be lead always in right and wise ways. When we are not working, God continues to work. When we stop stewing about a particular problem, the divine process, "the Father in us," as Jesus refers to it, who knows our needs and whose pleasure it is to give us the Kingdom, moves to resolve the problem, filling the need. This is precisely what is meant by taking a mountain for a pillow.

However, the pillow is not only useful for sleep, but the pillow brings comfort to the heart during the rough places of life. When tempers flare and you become tense, angry or anxious, concerned about any number of situations or conditions or people, just get still for a moment and take a mountain for a pillow. Get some hill-top thoughts, some lofty ideas into your consciousness. Take a moment quietly to meditate on your oneness, to get into the flow of the creative process. A coffee break is a good time to take a mountain for a pillow, to give thanks for a few moments, to find peace and renewal of spirit. Taking the long view is taking the mountain for a pillow. Quite often one peers at his life through the magnifying glass of worry--how terrible this or that is. Whenever you are so tempted, how important it is if you will just turn the spiritual telescope toward God. Remember, the Psalmist says, "He who sitteth in the high heavens shall laugh." You can sit in the high heavens, and you will find laughter and relaxation that counts for rest. Find a mountain for a pillow, and you will find that sleep and rest come easily.